3: DRUM

NEWSLETTER of SHANTI THIRD WORLD CENTRE, MANCHESTER

WOMEN IN MOZAMBIQUE

SOUTH AFRICA'S HOSTAGES (Lesotho, Botswana & Swaziland)

Christmas 1977

no.4

5p

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Hello! and Happy Christmas from all of us

Christmas is a busy time for all shops and this indeed applies to Shanti too. In fact, it is especially the case with Shanti because we stock non-essential craft items (as well as the books and literature) which are ideal as Christmas presents. The sudden influx of customers and money at this time of year tends to make us wonder at our policy of selling crafts in the sense of where they are coming from, who is buying them, what effect the sale has on the buyer - if any, how well our policies and ideals are aided by our commercial activities, and so on. We have, as expected, been contemplating our position as a craft shop and are running an article in this issue of DRUM on the subject.

We haven't exactly got a specific issue for this DRUM (we're thinking of trying to do so in future) but there is an emphasis on Southern Africa with our article on women in pre-independent Mozambique and "South Africa's Hostages: Ten Years On". So we thought we'd pop this poem in. Peace and Happiness to everyone.

A Poem for Nelson Mandela

They still talk of you
and look for secrets
scribbled on the back of envelopes.

You are proud
You break stones
eat starch and water
see the world through a narrow perspex screen.

There is no me to encourage you
you are hidden from windows and eyes
and people who may want to open your door.

They called you communist
criminal, traitor;
protests slipped below their conscience
they saw empires
in their own handwriting.

Breaking stones for 2o years
would break you
but you are proud
and tyrants can suddenly lose their dignity.

Behind those paper walls of dubious democracy
they are shit scared
that one day
you will see so many things.

Harol and Sylvia Milius

Subscriptions

If you wish to subscribe to DRUM send us about 12p per copy and we'll post it to you. Our finances are run on a shoestring so any donations on top are most welcome! We hope to produce four issues per year.

OUR ADDRESS: SHANTI THIRD WORLD CENTRE,
173 OXFORD ROAD,
MANCHESTER 13

Tel: o61 - 273 5111 ext. 56.

HANDICRAFTS - THE GREAT DEBATE

"Most Western children now learn just about enough manual skill from their parents to be able to open a tin of peas,tie a shoelace,or turn on a TV set. But in a society with a vital manual tradition young children quickly learn to stretch and loop string for fishing nets or to rapidly knot threads together into an intricate decorative band....If Europe has traded its craft birthright for assembly lines and Woolworths uniformity,Africa still has a chance of preserving its heritage.The skills are still there,particularly with the older generation,and at a time when many African nations are struggling to rediscover an identity buried under layers of colonialism,crafts may have an increasingly important role to play." (Mary Jo Putney)

Deciding what products to sell in our shop has often been a source of dispute among Shanti workers.We thought Drum readers - and customers! - might like to know some--thing of this behind-the-scenes debate.

BACKGROUND.

Shanti was set up in 1974 by Manchester University Third World Society as a way of reaching more people than the endless round of university films and meetings seemed to attract.We set up a base,consisting of a shop selling 3rd World handicrafts.This also served the function of raising funds for our educational activities.We knew from the outset that crafts were an ambiguous commodity to be selling.We were aware of how modern tourism has laid across the world its trail of fawning souvenir-hawkers, unscrupulous middlemen and superexploited labour. Why not make a principled stand and raise money by selling something else,like books or wholefoods?The answer in our case was that 2 other 'alternative' shops were already doing just that only a few hundred yards away.So we stuck to handicrafts and decided to buy only from those wholesalers who imported goods from cooperatives and projects with welfare schemes. Such firms include Oxfam(Bridge),Tearcraft and Project Hand.In addition we agreedtto take articles from local craftspeople who either,like ourselves,worked as a coop,or were trying to support themselves by their craft.

CHANGES IN POLICY.

Just over a year ago we decided to alter our 'crafts policy' and buy goods from a wider range of suppliers.One of us had been to a trade exhibition and had talked to several organisations in the handicrafts trade while travelling round the country. The argument went like this:

(1) We are never going to have an impact on anyone by simply dealing with 'select' suppliers alone.A one-shop boycott of 'commercial' channels won't cause people to so much as bat an eyelid.Handicrafts are luxury goods,no matter how genuinely rootdd in peasant necessities they may once have been.Thier sale implies a Western middle class market.The kind of'development'they represent is at best irrelevant to the real needs of the poor,at worst a new form of cultural prostitution and imperialism.

(2) Let us not kid ourselves either about the authenticity of so-called cooperatives. In many present day 3rd World cultures,cooperatives are a foreign idea. Many are run by Europeans or westernised local businessmen; wage rates are often little better than the local average; the idea of men and women working together equally is often

regarded as 'unthinkable'.Our attepts to obtain factual information about sources from importers have usually been met with evasiveness. There is in fact no hard and fast line to be drawn between 'good' and 'bad' suppliers.Trying to salve our consc--iences (and those of our customers) in this way is an elaborate self-deception.
(3)We need to see the role of our shop as essentially a contact point and a fund-raiser for more committed political work.Our independent source of finance is a godsend at a time when many groups complain of the strings attached to outside fumding.More varied and colourful stock will bring in both more people and more money.What the poor and oppressed really need is not a bigger market for anything,not more aid for a few more welfare projects,but political changes in our society as well as theirs.
Some people in the group felt we were likely to sell our principles down the river and become indistinguishable from any other 'ethnic' shop.However the proposal was accepted and we now sell a much bigger and brighter range of goods and we employ two workers instead of one.The last couple of years have also seen the setting up of a vegetarian cafe,an 'alternative' library and an office/stockroom,which have greatly extended the scope of our service.
The debate is not static.We regularly discuss 'mark-ups' at weekly meetings: should we increase them to help fund our own and other people's activities,and to pay less exploitative wages to our workers,or do we keep them low so that we don't take advatage of the customer? We recently aired differences over clogs: are they a living reminder of Lancashire's own 3rd World heritage? Or are they simply another factory - made product cruising on a new wave of fashion? Our latest compromise might seem bizarre to some: we agreed to try out clogs made in Afghanistan and distributed by a commercial supplier....
As usual,one can say that there are as many views as there are people. And with Shanti,the people are always changing - in more ways than one!

Colin Archer,full time worker.
(who has no illusions about being completely 'objective' on this subject)

See also: New Internationalist,Nov1976 on Cooperatives,esp.'Plying the Handicraft Trade',feature on Trade Action (Australia).
New Internationalist,Sept 1973 - 'Made In Africa',Mary Jo Putney on craft skills and dying traditions.
'Uhuru:A Working Alternative' - a fascinating book telling the story of a similar project to Shanti in Offord,including their many internal debates.

FOREIGN AID

1. Creation

John Dawson tightened his tie. The motion followed a mechanical series of events started by the ringing of his alarm clock. He went downstairs to breakfast of orange juice, bacon and eggs and coffee and toast, served by his undoubtedly devoted wife in a gown and curlers. He then picked up his briefcase, suit jacket and umbrella (in case of rain) from the hall and jumped into his Ford Corsair.

A little later John Dawson gazed out of the window of his Ford Corsair at the cars stuck next to him in the peak hour traffic jam. "Damn it, I'll be late for work today" he muttered, honking his horn in frustration and looking up at the pall of grey smoke that hung like a foul breath above the vehicles.

Half an hour later, and somewhat more frustrated, Dawson pushed his briefcase through the revolving doors of the skyscraper in which he spent a large portion of his working life. He crushed into the elevator with a mass of humanity (which pretended to be unconscious of each other) and punched a button. An orange light went up beneath the number 17 on the display above the door inside the elevator. The elevator wooshed upwards. Jerked to a halt at 4. Some part of the mass of bodies departed. The door shut silently and swiftly. Wooshed upwards. Jerked to a halt at 6. After several more of these jerky journeys the elevator stopped at 17. Dawson and one or two others swept out of the elevator. Dawson turned left and then right down a long corridor. He pushed through a door at the end of the passage, on which was written, "Svenson Food Products (Inc.) - Foreign Aid Division". He passed through the hall passing cursory greetings to the secretaries whom he presumed to be present rather than saw.

He entered his office and plopped his briefcase down onto his desk, glancing up at an heroic American angel (dressed in stars and stripes) handing a piece of bread to an old white-bearded Indian man, whose ribs were showing through a hole in his rags. A caption beneath the picture read, "Svenson: Bringing Food to the World". An inevitable surge of pride went through his breast. He immediately sat down to work, reading his correspondence and generally transferring a piece of paperwork from his in-tray into his out-tray (from where they would be despatched by a menial). Such is the sacred custom of an executive.

After a modest lunch of sandwiches and an apple, and polite chats to his partner and to his secretary, Dawson settled down to his afternoon session, to all outward appearances a carbon copy replica of the morning events. As the afternoon wore on, Dawson found a chance to think about his career. (Executives have careers, workers have jobs).

"In the world there are some unfortunate beings who do not get enough to eat and are actually dying of starvation. As a privileged being enjoying a privileged existance it is my divine and noble duty to help combat hunger in the world by sending out these parcels of ffod-aid, while at the same time not eating too much and never throwing away food or leaving food on the plate."

At exactly 4-30 p.m. Dawson picked up his briefcase and joined the queue of people filing out of the offices, down the elevators, outof the skyscrapers and into their cars. The ride home was only made more pleasant than the ride to work by the prospect of putting his feet up with the newspaper and a drink.

Dawson arrived home, gave his jacket to his devoted wife and his bag to an adulating child. "What do you do at your work, daddy?" the child asked.

"We send food to starving children," Dawson proudly replied, "and the food we send to these children who aren't as lucky as you, is actually better than the food they get at home, because we enrich it with special vitamins and minerals that are essential for a healthy diet."

Dawson's wife and children gazed at him with pride.

2. Transportation

Richie Jones felt in an angry mood on this particular morning. It was Monday after all and he looked forward to a week of loading parcels onto boats eight hours a day for a lousy £30 a week. Moreover he was suffering from a hangover and he had failed to meet his girlfriend the day before. "The bloody bitch", he muttered.

He picked up a bag reading "Svenson Food Aid Products"- Vitamin Enriched Maize Meal". He tossed it into the hold of the boat.

"Bloody useless this stuff of ours", he said to a colleague. "Sending all this stuff off to African countries when there's plenty people hungry over here. And them bastards aren't even thankful. Look at the way they insult us at the United Nations". "Aw shut your trap Jones," his colleague retorted, "Work's bad enough without your grumbling all the time, and at least you should be grateful to have work with unemployment up again this month."

Another packet of "Svenson Food Aid Products" whistled through the air and landed in the hold.

3. Consummation

Brown beret pulled tight over his head in the front, rolled up at the back, Motlatsi Ramatlali slouched along singing Jimmy Cliff's "House of Exile" with some words modified where he had not been able to understand the original. He broke off his singing to greet a boy of approximately his own age and dress, going in the opposite direction.

"Heyta da"

" Heyta da"

"Hous it then brother man. Where to at this time? Aren't you going to school?" Motlatsi enquired. "No brother man. I'm going to town to ask my mother to give me school fees. I'll see you tomorrow. Sweet".
"Ja. sweetjob me. I'll see you tomorrow".

Motlatsi threw a stone at a nearby aloe tree and scored a hit. He swaggered a little and resumed singing "House of Exile". Motlatsi was a mojita - he wore "Lee jeans" (straights of course), a black polo neck jersey, and a "Ross Clay" blanket shirt. He was 'so' (he extended his index and little fingers and shook his hand). He knew how the world was - he supported Orlando Pirates, and carried an Okapi knife. His pockets jingled, he had nine cents - enough for two cigarettes and five flatcakes. He'd be alright today.

He swung into school, about ten minutes late, throwing casual greetings at his classmates and went into class sufficiently attentive to tell if any of his teachers were lying. The schoolday was for the most part rather dreary. "These poems are somehow boring", he hissed to a girl to whom he wished to propose love on the weekend.

Eventually lunch time arrived and Motlatsi went off to the kitchen for some "starvation" (as Majita refer to food). It was the usual mixture of carrot and potato mash, cabbage and the yellow vitamin enriched maize meal that came out of the packet that read "Svenson Food Aid".

Motlatsi regarded this familiar sight with some distaste and then carefully ate his lunch, sitting on a stone. He ate every thing except a small portion of the Svenson Food Aid yellow vitamin enriched maize porridge. This remnant he buried into the bushes. He turned to his companion.

"Hey brother man, see this yellow stuff they give us. In the country where this comes from it's used for feeding horses. See how we have to suffer at this school of ours. It must be due to the cost of living. Anyway don't worry I've got nine cents, let's go to the cafe, we can get some cigarettes and fat cakes".

SOUTH AFRICA'S HOSTAGES: Ten Years On

On the eve of independence of Lesotho and Botswana in 1966, Jack Halpern wrote a book called "South Africa's Hostages" looking at the histories and problems of these two countries and Swaziland, which was granted independence in 1968. These countries are linked to South Africa geographically, historically and economically - hence the title of Halpern's book. In view of the rapidly changing and revolutionary situation prevailing in Southern Africa, it is worthwhile re-examining the political, social and economic relations of these three countries to the racist regime of John Vorster.

The attitude of these countries to South Africa has hardened considerably in the ten years since independence - as can be seen by the changing opinions expressed by Lebua Jonathan's government in Lesotho. Shortly after independence he announced that he intended to cooperate with his big neighbour. Yet last year, Lesotho bravely and defiantly challenged South Africa over the transfer of some border posts to the bogus Transkei, Bantustan which Lesotho refused to recognize as an independent state. And Botswana, long regarded by imperialists as a model of "moderation" (i.e. willing to cooperate with imperialist interests), has now formed an army to combat aggression from the terrorist forces of Ian Smith that have attacked civilians in both Botswana and Mozambique. Yet the question remains: to what extent are these countries independent of South Africa?

Politically one of the signs of earlier impotence of these countries, was that South African police and S.B. agents were able to arrest militants and political refugees who had sought asylum in these countries. This was particularly bad when the three were still British colonies, which underlines the help that this imperialist power game, and continue to give, the fascist regimes in Southern Africa. This has now largely stopped, and large numbers of the heroic students of Soweto, Mamelodi and [illegible] and other townships were able to find refuge in Botswana particularly, Swaziland and Lesotho. However in March 1976 two members of the A.N.C. were kidnapped from Swaziland where they had been granted political asylum. Despite protests from the Swazi government the two men were committed to trial in Pietermaritzburg. This case, and the presence of BOSS agents posing as tourists in the capitals of Gaberone, Maseru and Mbabani explains the feeling of insecurity prevalent among refugees. This is not only problem faced by refugee students. All three governments, in particular the feudal regime of King Sobhuza in Swaziland fear the revolutionary nature of the students, and so the refugees are told not to meddle in politics. In Swaziland in particular the students are isolated from local school children and have to stay in a camp, only being allowed out at certain hours.

In addition, although the liberation movements, ANC and PAC, are allowed offices in Botswana and Swaziland, they are not allowed to engage in mass political work. Thus we can say, in areas which directly concern South Africa, the "hostages" are not given full independence.

The reason why these countries have to listen to ideas emanating from Pretoria lies in the economic situation in the countries. Lesotho in particular, and the other two countries to a lesser extent, form a vast labour reservoir for the Republic of South Africa. It is estimated that over 70 of Basotho men have at some time or other been exploited in the mines of South Africa. Thus if South Africa wished it could cause massive unemployment in these countries. Although this would harm South Africa's economy, the fascist state is economically more resilient than the small underdeveloped countries. More important still, because of the disruption of traditional life caused by the advent of the capitalist mode of production to communities still living in a communal system, the three countries are no longer self sufficient in agricultural necessitiess such as even mealie-meal (the staple diet in all three countries). Thus if it wished to, the fascist monster could starve the countries.

In addition, western capitalist interests based in South Africa are penetrating these countries. Mines in all three are run by the notorious De Beers Consolidated - a subsidiary of Anglo American. A friend of mine who was working on the Letseng -la - terai Diamond mine in Lesotho was forced to resign because he could no longer

tolerate the racist attitudes of his Boer overseers. In the south of Swaziland, around Big Bend, there are large sugar plantations owned by wealthy businessmen from South Africa. Workers on these plantations, which all boast vast automatic sprinkler irrigation, live in very harsh and primitive conditions.

Botswana, South Africa, Swaziland and Lesotho are joined in a customs union, and Lesotho has the same currency as South Africa. Although Swaziland has its own currency, the Elargeri, it is tied to the South African Rand, which is accepted as legal tender in Swaziland.

Socially the tourist scene leads to a form of "cultural imperialism" and the "Holiday Inns" enjoy a very good local patronage. This has two bad effects: firstly it leads to a bourgeois mentality developing among the petit bourgeois (civil servants, teachers, etc.) in these countries. Secondly it leads to a drain of currency back to South Africa, for example, almost all beer and liquor is imported from South Africa. A Mosotho goes to the Holiday Inn and buys four beers and all the money he has earned in the South African mines goes right back to South Africa.

As most people have relatives, or have worked, in South Africa, they are aware of the iniquities of the Apartheid system, and are universal in their condemnation and abhorrence of this white supremist system.

In this lies the most significant fact of all. For young people in these countries are beginning to realize that they cannot enjoy real independence until the hated Apartheid system is overthrown. Thus, people are prepared to commit themselves to work against Apartheid. This fact could become significant as the revolutionary struggle hardens and more people are forced to seek refuge in the three countries. At the same time the countries will begin to feel more and more the economic pressure caused by the struggle (e.g. increased taxation to finance Vorster's illegal adventure in Angola caused price increases in basic commodities such as bread and fuel (paraffin) in Lesotho. Thus people in these countries will find themselves committed to the South African revolution.

In the light of this it is imperative that the World supports and maintains the independence of these countries and prevents any racist aggression. There must be no repitition of the Smith terrorist raids on Botswana and Mozambique. Also the UN must help these countries to overcome economic hardships emanating from South Africa. This was the case when the UN donated aid to Lesotho to counteract the effect of the closing of the border by the bogus Transkei state.

These countries can only remain independent to the extent that the world community guarantees their independence against South African interference. There must be no more kidnappings like that of March 1976 from Swaziland!

AMANDLA NGAWETHU
MAATLA KE A RONA - BASOTHO BATSWANA LE MASWAZI
(POWER TO THE PEOPLE - BASOTHO, BATSWANA AND SWAZIS)

Jonny Lehlohonolo Levin
5th October 1977

An Interview with a Mozambican Woman.

"Now I can say that I am free from suffering for the first time in my life" These words were spoken by Dumeyana Cassa in an interview published in aPortugese magazine, Tempo, on the 6th. of March this year. Written here are some parts of this interview showing one womans wiew of pre-revolutionary Mozambique.

Dumeyana Khanyakude Cossa is the daughter of one of the wives of Gungunlna She is more than eighty-five years old. Portugese colonialism did not spare anyone, regardless of sex. Both sexes, male and female, suffered alike from colonial oppression, both were imprisoned and forced to work. The suffering of this woman is similar to that of many other Mozambicans.

"When I was almost a grown woman a man came and offered me "lobolo" (a bride price). My family paid for my home were I was to live with the money. My father took some of the money to my brother for safe-keeping with which he paid "lobolo" for his woman."

"These people (apaios and madunanas) had many whips and canes and ropes to enable them to collect the taxes and arrest people. Cases of people offering resistance were punished with these instruments of oppression and humiliation. These people arrested the men (taking married people who had already set up home.) This was how the husband came to be in S. Africa, as did many men who resisted the taxes and enforced labour. The women who were at the time married had to go as libolo and pay all the taxes levied by colonialism through the colonial administration."

"With my husband in S. Africa it was I that paid the taxes. To avoid paying the taxes, I, along with other people from the locality, hid ourselves in the bush, while we knew that the mundunanas and apaios were collectingtaxes. (Mundunanas and apaios = auxiliary and standard black colonial police forces) But they followed our footprints and because my feet are large they thought that they were those of a man. After finding us these apaios and mundunanas, bearing ropes and canes, put us in a line with our children and tied our necks with rope and took us to the Administration. While travelling they whipped us for travelling slowly. While they were hitting us we sang a song which went like this. "We need to eat, we need to eat, but don't forget to leave a little with which to pay the taxes' "

They were constructing the Estrada Nacional N° 1 at the time and looked for forced labour to build the road from Manjacaze to Nhazelo. I, along with other women loaded gravel and water onto the road, while the men made clearings. At times the route was full of trees. I worked on the road for a distance of 25 km. After construction the work of levelling the road was done with our feet, with foremen behind each person. We were not able to rest or to drink water or to eat anything because we were not able to do anything ourselves. The food was brought by families every so often. The work was very hard so we sang this song; "We are tired; tired of working for colonists, we are tired of working hard we are fed up of heavy work; here for how long..." This forced labour lasted for two months after which I returned home on foot with a madunana accompanying me."

After having told us about forced labour we asked her to tell us about the atrocities committed by the chiefs a s she had already pointed to the system of collaboration between the chiefs and the colonial authorities.

"The chiefs received many times orders from the administration to collect taxes and bring people for forced labour, said the chiefs, and it directed our madunanas. But, as well, there were instructions which were not from the Administration but from the chiefs. They had a large "mochamba"(field) which was worked by the population. All the people worked on this mochamba for the chief and were forced to do this labour. When harvest time came the population gave all the crop to the chief Also, as well, many people who brewed alcohol were

cont....
all the crop to the chief, Also, as well, many people who brewed alcohol were obliged to give five litres to the chief. Besides cultivating the M ochamba for the chief we had our own Mochamba. After gathering the crops from our Mochamba we were obliged to give a portion of each product. Those not thought to be willing were punished."

"Once the apaios and madunanas told the chiefs to find people to cultivate cotton. The population wanted to know for whom this cotton was. They said it would be for us. It was unusual to be forced to work on a Mochamba and also to be press-ganged, yet this work was only for women. We started before sunrise and finished after sunset. We were not able to rest at all or rest our heads. We bent with the weight of a baby on our backs and hoing by hand and we could not feed our babies. I carried the baby on my back and he kept on crying. I asked the overseer guarding me if I could feed my baby. He said nothing to me, took my child, tied me to a tree and beat me saying"continue to work woman." My child cried a lot by that tree before falling asleep there. After producing this cotton we were forced to sell it to merchants, after sorting. We were paid between twenty and seventy escudos, for first grade. "

Finally we must look at the present. We find that there is little comparison between life in colonial times and the present day.

"In colonial times I suffered much , not knowing what to wear or eating well."

I suffered much under colonialism. To come to the moment at hand, the events of the 7th of September frightened me (A group of Portugese called the Red Dragons attempted a right wing coup d'etat in Mozambique) but the people are strong, we are sure to win "

Mozambicam Women During and After the Revolution.

A meeting of the Central Committee of Frelimo in 1966 first decided that that the Mozambican woman should take a more active part in the fight for national liberation. Consequently at the beginning of the next year the first group of women from Cabo Delgado and Niassa began on a political and military training course. As a result of this successful "experiment" this first group of women became the founder members of the Women's Detachement.

In Mozambique women have worked in both the political and military fields. This includes military service defending liberated areas, or taking part in offensives, and also political work amongst men and women, explaining the reasons for and aims of the war and encouraging active participation - training as fighters, nurses, teachers. In calling for changes to the traditional "passive" role of women the Mozambican women naturally encountered much long-established prejudice, from men not accustomed to dealing with educated women or fighting alongside them.

However, the Mozambican Women's Movement sees itself primarily as a movement fighting capitalism in contrast with the "....so-called Women's Liberation movements which proliferate in the capitalist countries...(which)....direct their fight against men, making them their target and accusing them of being responsible for their exploitation and oppression."

This is obviously a very contentious comment, made in the earlier days of their Revolution, and it is interesting to consider it in the light of some issues raised at the Second Conference of the Organisation Of Mozambican Women. (OMM) in Mapieto in 1976 (the first to be held in liberated Mozambique.) I t was accepted that during the war of liberation, women had played an equal part, but afterwards they became immobilised almost unnoticed, and the OMM"failed to provide structures which would permanently involve women in the forces building socialism, "Many women felt that they were not considered an essential part of the revolution but rather as rearguard support, and complained of being forced back into their traditional African Cultural role, or, in towns, into a new bourgeois role. Reasons given for this were the refusal of men to consider the role of women with any seriousness, and also the willing acceptance by many women that their role was merely to cook and sew for the male revolutionaries.

However, the analysis that discrimination against women is a legacy of colonialism and must be fought through the "classstruggle" remains. A resolution passed at the 1976 Conference attributed discrimination in education in traditional society aggravated by the racial, social and sexual discrimination imposed by Portugese colonialism to; the inequality between the sexes. It outlined illiteracy, obscurantism, tribalism, regionalism, racism and inferiority complexes as areas in which work was needed.

Some might question a liberation movement which sees liberation as the right to use a gun alongside men in a revolutionary war, or which sees itself as an arm of a larger political movement, or which can pass resolutions to "teach the people- particularly the younger generation - about the importance of the family as the basic social cell." However, one cannot ignore the advances that have been made since the days of Portugese colonialism.

RESOURCES.

Shanti has its own resources to help its activities.We also use the facilities of Waterloo Place,in which we are housed. Between them,the shop,Attic Library and the Shanti files supply a wealth of relevant literature.Easily available are non-sexist and non-racist teaching materials,simulation games concerning developmental issues and a variety of newspapers,pamphlets,books, circulars,magazines and periodicals.

Litho and stencil reproduction facilities are available to us and Shanti produces a number of leaflets etc. Perhaps the most ambitious effort so far is the quarterly appearance of "DRUM". This booklet presents news and views about current happenings within and without Shanti.

Of course the shop does aim to make a small profit,the money therein secured being a major resource .Shanti splits its money into various accounts(for instance,the Projects account). Donations have been made to groups both at home and abroad,and loans given to projects similar to ourselves.

REGULAR ACTIVITIES

There are many other ways in which Shanti furthers its aims Stalls sell crafts and literature at many local meetings and socials.Exhibitions are staged at many different venues. The files contain details of relevant films and where to obtain them-they are often shown at the University.Indeed the nature of the commodities on sale in the shop promotes the trade and industry of craftsmen and cooperatives here andin developing countries.

SHANTI AND YOU.

HELP!!

**

Shanti is still embryonic and constantly faces problems and failures as well as sucesses.How well we do relies heavily on its volunteers.If you are concerned about any of the many issues we are,or are likely to be,involved with-don't hesitate to come and see us.We meet every Monday in the G rapevine Cafe (in same building as shop).

SHANTI : 3rd WORLD CENTRE

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SHANTI THIRD WORLD CENTRE
178 OXFORD ROAD, MANCHESTER M13 [illegible]
Tel. 061-273 5111 ext. 56

PROJECTS & RESOURCES

shop open » « 11-6(mon - fri) » « 11-4(sat)

Shanti is a centre for Third World activities.We run a shop selling crafts from Asia,Africa and Latin America-with an emphasis on goods produced by cooperatives.We also stock a wide variety of books and pamphlets on development issues and we are building up a Third World section in the Attic Library upstairs.We pay two full-time workers a subsistence wage and the remainder of the income after overheads is ploughed back into our activities.The rest of the group is made up of volunteers,who together run Shanti on a collective basis.

ASSOCIATE GROUPS & CAMPAIGNS.

We are in contact with and,in varying degrees,involved with several national and local organisations whose work complements our own.The following lists the majority with which we are most concerned;

ZIMA ..... Set up by British doctors concerned about the suffering of Zimbabwe refugees(i.e. from Rhodesia),Zimbabwe Medical Aid collects funds and sends medical supplies to the relevant refuge camps.

NAME ..... The National Association for Multiracial Education strives for the further development of a just multiracial society.

SACU..... The Society for Anglo-Chinese Understanding exists as a non- party organisation to promote understanding and friendship between the two countries.

CAAT..... .... Campaign Against the Arms Trade.

TWF..... Third World First is based in Oxford,and aims to fight underdevelopment,oppression and exploitation from a student level.

WUS..... World University Service. Strives to further development through higher education establishments.

MCSC..... Manchester Chili Solidarity Commitee.

ARAFCC..... Anti-Racist Anti-Fascist Co-ordinating Commitee.

MCLSA..... Manchester Campaign for the Liberation of South Africa.

WDM..... World Development Movement.

UNA..... ..... This United Nations body promotes self and community education,and the usage of political pressure and direct action,as the most positive tools for change.

Amongst other groups we are involved with,the following are perhaps the most well-known:

Amnesty International
Oxfam
Christian Aid
War on Want
Anti-Apartheid

SOME SHANTI ACTIVITIES

Here are a few examples of past activities,to show how Shanti members become directly involved in projects reflecting the work of other groups and/or concerned with current issues.

Coffee Campaign. This was an attempt to market coffee actually processed in the developing country where it was produced (Tanzania).Initially,many organisations-including Shanti-were actively involved in selling the coffee.But the cost price then rocketed so as to render it uncompetative. Fortunately,Shanti preserved all the details of the campaign,and now that the Tanzanian Government has asked the former distributors to suggest a more reasonable price the project is being reconsidered.

"Ipi Tombi" The recent tour of this South African musical, which projected a facile image of a contented black population whilst at the same time blatantly exploiting its coloured cast,caused a storm of protest from all those opposing the apartheid state.People from Shanti picketed the Manchester venue on performance nights,and other groups have since then contacted us on their action concerning the production.

Oxfam Teaching Aid. A recent publication of this charity caused two Shanti workers to begin writing a report protesting about the way in which the aid(distributed to schools) presented the peoples of underdeveloped countries as both backward and helpless.Before the report could be concluded however,the aid was reprinted in a much improved form. Obviously,Shanti was not alone in its criticisms!

CAMPAIGNS

1. Third World First

3W1 is a small collective based in Oxford which relates to ... student groups on Third World matters (see the article in Drum 3). In 1977-78 3W1 are focussing on five campaigns. Their present campaign is on :

Thailand : In October 1973 the oppresive right wing regime of Thanon, Prapas and Narang was toppled by popular demonstrations. A democratic constitution was drafted but the problems of the Thai society were not easily solved. In 1976, October, a right wing group assisted by police armed with rifles and anti-tank guns attacked a peaceful demonstration at Thammasart University. Over a hundred students and others were shot down, lynched, impaled on stakes, beaten to death or set alight with petrol. The military then staged a coup and re-established dictatorship. Since the coup many Thai leftists have been imprisoned or have fled into the jungle. The new regime under Tamin Kraivixien has inflamed tension with neighbouring countries of Laos and Cambodia.

3W1's campaign has the following objectives :

1) The release of political prisoners, especially the student and labour leaders now on trial.

2) Cancellation of the proposed export of British "Scorpion" tanks to Thailand.

3) An end to the surveillance of Thai students by the Thai government agents operating in Britain.

4) Financial support raised by and from our members for the Thai Medical Aid Fund.

ACTION includes : a) writing to the Ambassador, The Thai Embassy, 30 Queens Gate, London SW7; b) Contacting M.P.'s; c) Raise the Thai issue with friends and in local organisations; d) Send money to the Thailand Medical Aid Fund at Third World First.

Future 3W1 campaigns will be on Zimbabwe, Argentina and Uganda (see also the Polisario campaign below). For further details contact Third World First, 232 Cowley Road, Oxford OX4 1UH (tel 0865-45678)

2. Reactive Network : El Salvador

Also a 3W1 activity, the reactive network is requestig action on the British arms deal with El Salvador. Britain is to sell £850,000 worth of military equipment to the Central American republic. El Salvadors security forces and right-wing paramilitary organisations are responsible for most of the violence which is directed at peasant groups, trades unions, student organisations, the shurch and others who protest against the country's unjust social and economic system.

U.S. military aid to El Salvador has been suspended on human rights grounds since March 1977. Britain should support this initiative and cancel the sale immediately.

Suggested action is to write to the Secretary, Foreign and Commonwealth Office, 47 Parliament Street, London SW1A 2AH, and to M.P.'s.

3. World University Service (WUS)

WUS are running a campaign on Latin America. The objectives are:

a) To widely publicise the violation of human rights and suppresion of social and political liberties at present occuring in Chile, Argentina, Uruguay, Bolivia, Brazil, Paraguay and other Latin American countries.

b) To promote student activity in WUS groups and Latin American Societies and to form contacts between interested students and the Chilean award-holders on WUS scholarships.

c) To raise money to contribute to a Latin American Scholarship Fund with the intention of sponsoring individual Latin American refugee students

d) BY extending the campaign to put pressure on government to adopt a general strategy for political refugees from Latin America and effective provision for refugee education at all levels.

NUS can be contacted at 260 High Road, London N15 4AJ (Tel 01-808 5341)

4. Free the Pretoria Twelve Campaign

In the Pretoria Supreme Court, South Africa, 11 men and one woman are on trial for allegedly assisting the underground activities of the African National Congress. The trial is regarded as being the most politically significant in South Africa since the trial which sentenced Nelson Mandela. There is dramatic evidence that the 12 have been viciously tortured and threatened. The minimum sentence they face is five years - the maximum, death. International campaigning saved the lives of Nelson Mandela and friends in 1964. Action suggested is to :

a) Protest to Prime Minister Vorster, Union Buildings, Pretoria, South Africa. There are special postcards available from Shanti or Anti-Apartheid for this.

b) Contact M.P.'s.

c) Write to Dr. Owen urging British Government action.

d) Invite a speaker from the campaign to any organisation you are active in.

For further information contact : Free the Pretoria 12 Campaign, Anti- Apartheid Movement, 89 Charlotte St., London W1P 2DQ (Tel. 01-580-5311)

5. Polisario - Self Determination in the Sahara

On 27th February 1976 the Saharan Arab Democratic Republic was Proclaimed. But the Saharan people, led by the Polisario Front, are fighting an armed and political struggle against the military invasion of their country, often known as the Western Sahara, by Morocco and Mauretania. They are fighting to make their declaration of independence from Spain into a reality - for the right to decide for themselves their polical, economic, social and cultural destiny.

At present Polisario are succesfully defending its borders but it draws support from other progressive regimes and Liberation Movements in Africa and from some communist countries. One such supporter, Algeria, is presently attempting to look after an estimated 100,000 Saharan refugees living in desperate conditions in 20 or so camps there.

Sahara Support Committee along with 3W1 are forming a campaign to give moral and material support and to advertise the problem.

S.S.C. are at 414 Main Rd., Westerham Hill, Westerham, Kent. (Tel. 01-407 5555 ext. 313 (day)).

6. Chile Committee for Human Rights

CCHR are continuing their fight against the "disappearance" of an estimated 1500 people in Chile since the military seized power in 1973 One of their present major activies is to highlight the case of Carlos Contreras Maliye. On 3rd November 1976 Carlos was arrested by the Chilean Secret Police (DINA) in Santiago and has never been seen since. A police captain was an eye witness to the abduction by the DINA. After pressure from his family a writ of Habeus Corpus was presnted on his behalf at the court of appeals in Santiago on November 15th. The court accepted the writ and ordered the Minister of the Interior to release the detainee The Ministry have refused to do so on the grounds that they have not arrested him and thus can not release him. The Appeals Court passed the case to the Supreme Court who backed the Appeals Court decision. The car which carried Carlos Maliye away has been identified as belonging to the Aif Farce - SIFA. There are now two law suits pending against the Air Force for abduction and assault.

For more information contact Chile Committee for Human Rights, 1 Cambridge Tce., London NW1. CCHR request people to write to various Chilean officials to assist Carlos Maliye's family. They (and Shanti) have a list of names, addresses and useful details.

April 1978 is to be International Month of boycotts of Chilean goods. The months campaign will require research into companies recieving Chilean materials and also people to leaflet, picket etc. We should have more details in the issue of DRUM.

7. CARI - Committee Against Repression in Iran

The government of the Shah of Iran, which oversees the great maldistribution of the country's wealth (a great deal of oil), is among the most repressive and reactionary in the world. More than 40,000 political prisoners languish in the Shah's jails. They consist of workers fighting for the rights of independent Trade Unions, students, clergy, artists and intellectuals who have dared to stand out against the regime. Many have been tortured, murdered or executed after secret trials.

The problems in Iran also affect Iranian students in Britain as they are watched and harried by Iranian secret police. CARI exists to draw attention to the situation in Iran, to expose the activities of the Iranian secret police in Britain and to campaign against the British government's support and links with Iran. It publishes a quarterly bulletin (10p plus postage) and two pamphlets, Iran - the Shah's Empire of Repression (general background) and The Iranian Working Class (efforts to organise against repression), 30p each plus postage. For speakers and information contact : CARI, Box 4,Rising Free, 182 Upper St., London N1.

8. CANUC - Campaign Against the Namibian Uranium Contract

CANUC is jointly organised by the Namibia Support Committee, the Anti - Apartheid Movement and the Haslemere Group. Namibia is Illegally occupied by South Africa and the contract between Rio Tinto Zinc and British Nuclear Fuels Ltd. for uranium from Namibia is opposed by SWAPO (South West Africa Peoples Organisation), the U.N. and the O.A.U. (organisation of African Unity). Supporters should write to their M.P. against the import of uranium from Namibia. Contact : Namibia Support Committee, 21/5 Tabernacle St., London EC2 (Tel. 01-588 4342)

9. General Campaign Against Racism and Fascism

The rise of the National Front is of great concern. Anumber of groups are attempting to unite anti - racist / anti - fascist opposition Here is a brief comment on some of them :

a) ARAFCC - Anti - Racist, Anti- Fascist Coordinating Committee Works mainly in Greater London and publishes CARF - a newspaper (as advertised in DRUM No.3), useful for campaigning and self education. Speakers and paper from CARF, Flat 3, 5 Huntley St., London WC1 Single copies 10p plus postage. Sub : £1-20 per year (6 issues) plus 5p per copy postage.

b) Committee for Racial Justice : Main aim is to have a National Rally (large) in late January, 1978. Likely to involve entertainment, world and other national personalities. Contact : Kate Francis, NACRC, Many Ward House, 5-7 Tavistock Place, LONDON WC1H 9SS Tel. 01-388 3368

c) Christians against Racism and Fascism : Aim at national education / action programme in the churches. Contact : Basil Manning, CARF, c/o CRRU, British Council of Churches, 2 Eaton Gate, London SW1

d) Anti - Nazi League : Peter Hain, Paul Holborow plus some M.P.'s aim to combat the N.F. in the political Field. First aims include massive leaflet campaign at Bournemouth by-election. Contact : Paul Holborow, Anti-Nazi League, c/o 9 Poland St., London N1.

We hope to concentrate on racism in Manchester and the North West in an issue of DRUM sometime. We'd like to hear from people involved in anti racist/ fascist groups in the area so we can advertise their existence and activities.

10. ZIMA - Zimbabwe Medical Aid

ZIMA are still doing good work. They have nearly £1500 in their St Francis Memorial Fund, possibly to be used to provide a temporary home for Zimbabwean students in Manchester. The UN High Commisioner for Refugees in Botswana has received the medical kit sent by ZIMA. Kits have also arrived safely in Zambia and Mozambique. At the last meeting in Manchester on November 10th, Dr. David Saunders spoke about health problems in Africa and ways in which modern Western medicine is inadequate or unsuitable for underdeveloped countries. For more information about ZIMAs activities contact Shelagh Ranger, Ridge End Fold, Marple, Stockport, Cheshire SK6 7EX.

ZIMA greeting cards are now available at 50p per pack of six from Hedley Bashforth, 74 Cumberland Road, Bristol BS1 6UF.

11. NAME - National Association for Multiracial Education

In an attempt to improve parental involvement in the school environment in Manchester, NAME are backing and pushing for the development of Education Advice Centres, initially in the Longsight area and later in other parts of the city. the Centres would be aimed particularly towards indigenous and ethnic minority groups in inner city areas where it is felt that parents are alienated from the educational system - the schools and the teachers. It is hoped that E.A.C.s would provide a forum for parents, pupils and teachers where unbiased and informal advice can be given or obtained. The idea has received the support of the Manchester Council for Community Relations who are submitting an application for Urban Aid Grant.

NAME executive have also decided to apply to create some Job Creation posts for producing teaching materials. There is to be a NAME AGM on January 18th 1978.

12. CAAT - Campaign Against Arms Trade (see also last issue).

CAAT recently sponsored an international conference to which over 100 people came from a variety of organisations in 170 countries. They met in London, the weekend of 4 - 7 November, for what was largely a working conference. Among the topics discussed in the workshops were: poverty and the Arms Trade; Human Rights; Use of Media; Conversion and Redeployment; contactwith workers and Trades Unions. Main speakers were Mike Cooley, from the Lucas Aerospace combine Shop Stewards' Committee, who outlined the Lucas workers' alternative corporate plan and their attempts to get it adopted by the Lucas Aerospace Combine Management; and Mary Kalder from the University of Sussex who talked about the arms trade and its economic effects on Third World countries and the lives of the vast majority of the people there.

Some of the proposals adopted by the participants at the conference were:

- Supporting campaigns for freedom of information and the right to know what our governments are doing with our taxes and selling in our names. The point was made that in Britain there is an official Secrets Act which needs to be repealed, whereas in the USA there is a Freedom of Information Act.
- An international campaign to urge all governments to enact legislation to enforce the UN Security Council's mandatory embargo on arms sales to South Africa.
- An international labour day of action for disarmament and peace on 1 May 1978.
- An international weekend of prayer in May 1978 to coincide with the United Nations General Assembly's Special session on Disarmament 23 May - 20 June 1978.
- The setting up of an international CAAT to co-ordinate information, action and resources on the arms trade.

CAAT has produced factsheets and leaflets on general information on the arms trade, specific details of British Sales and production of major weapons systems, background information on companies involved in the production of weapons and weapons components, problems and potentialities of redeployment, and links between poverty and arms expenditure in third world countries. Posters, stickers and badges are also available and CAAT also distributes leaflets, booklets and books published by other groups.

CAAT's major areas of attention at the moment are government, churches, the third world, corporations, unions and workers, local organising, developing international links, education and action. CAAT is also involved in the campaigns over the sale of arms to the governments of Thailand and El Salvador. (see under campaigns 1 and 2 in this issue).

CAAT's next tri-monthly national planning meeting will be in London on Saturday and Sunday, 7-8 January 1978.

For more information about CAAT contact CAAT at 5 Caledonian Road, Kings Cross, London N1 9DX (01 278 1976), and for local activities contact Graham Lightfoot, 7 Warwick Ave, West Didsbury, M20 8 NA (061 434 6427) or through Shanti.

N.B. Britain's estimated military expenditure for 1977-78 is £6,329,000,000 This is equivalent to £12,000 per minute-about four times the average annual wage in Britain.....every MINUTE!!!

WHAT'S WRONG WITH PRODUCING AND SELLING ARMS?

Britain's interest in the arms trade is essentially financial: "While the government attaches the highest importance to making progress in the field of arms control and disarmament, we must also take what practical steps we can to ensure that this country does not fail to secure its rightful share of this valuable market." (Denis Healey, 1966, when the Defence Sales Organisation was established)

Arms expenditure is a criminal waste of scarce resources. Developing countries are spending more and more of their foreign currency reserves on arms. The exporters--mostly the US, USSR, UK, and France--actively encourage expenditure on arms.

The present world-wide build-up of armaments is making war more likely. The Middle East is the most heavily armed region on earth. Many countries have, or will soon have, the ability to develop and use nuclear weapons. We can hope that all these weapons will never be used--but how realistic is that hope?

DO YOU WANT TO BE REMEMBERED FOR YOUR CONTRIBUTION TO THE DESTRUCTION OF OURSELVES AND OUR WORLD?

IF NOT, REFUSE TO WORK FOR ARMS-PRODUCING COMPANIES, AND CAMPAIGN ACTIVELY FOR THE CONVERSION OF EXISTING ARMS INDUSTRIES TO MORE USEFUL AND WORTHWHILE PRODUCTION.

For further details about the Campaign Against Arms Trade and its activities, return this form to CAAT, 5 Caledonian Road, London N1 9DX.

NAME

ADDRESS

TELEPHONE

CAMPAIGN AGAINST ARMS TRADE

BUT WHAT FOR?

YOU AND THE ARMS TRADE....

Towards the end of your course at college or university you will receive lists of job openings from your careers advisory service. Depending on your course, a larger or smaller percentage of these openings will be in firms which are involved in producing arms. Some of these are well known for their armaments--for example BAC, Hawker Siddeley, and Westland. Others, such as EMI, GEC, and Rolls-Royce, are better known for their consumer products. These six companies are among the nearly 8000 in Britain which earn all or part of their profits from the production of weapons, weapons components, or other military equipment.

In fact, as a <u>science graduate</u>, if you want to do research, it will be difficult for you not to take one of these positions. At present 40 per cent of all research scientists are engaged directly on military projects, a figure which rises to 80 per cent if we include those with indirect military application.

As an <u>arts or social science graduate</u>, you may be offered jobs on the personnel or management teams of such companies, but your wages will still be paid for by the sale of arms--by the profits made from the sale of death and destruction.

THIS IS OUR NEW COMPUTERISED MOBILE UNIT WHICH YOU WILL BE WORKING ON
IT LOOKS GREAT BUT WHAT'S IT FOR?
WELL THIS MODULE IS DESIGNED TO CALCULATE VELOCITIES WITH ALLOWANCES FOR THE WEATHER CONDITIONS & GEOGRAPHICAL POSITION—ALL IN TWO SECONDS
THAT'S GREAT—BUT WHAT WILL YOU DO WITH IT?
ITS ADVANTAGE IS THAT IT WILL BE MOBILE
MARVELLOUS—BUT WHAT WILL YOU USE IT FOR?
WELL ACTUALLY IT'S TO MAXIMISE THE KILL POTENTIAL OF OUR NEW GUIDED MISSILE SYSTEM
... WILL YOU TAKE THE JOB?

HUMAN RIGHTS AND THE ARMS TRADE

Next Saturday, December 10th, is Human Rights Day.

1978 has been declared Human Rights Year, thirty years after the original adoption by the general assembly of the United Nations of the Universal Declaration of Human Rights. In 1966 the General Assembly of the United Nations adopted unanimously two International Covenants on Human Rights - the Covenant on Economic, Social and Cultural Rights and the Covenant on Civil and Political Rights.

Since his inauguration, President of the United States, Jimmy Carter has stressed the importance of Human Rights as a fundamental part of U.S. policy. In many countries of the world violation of Human Rights takes place unabated.

For example, in Thailand today, the right wing military regime which came to power through a coup in 1976, is detaining thousands of people without trial. Student leaders are on trial for their lives, under laws passed After their arrest.

In Iran over a hundred thousand people are held prisoner in the Shah's notorious medieval dungeons and are subjected to barbarous tortures. Meanwhile, the activities of Savak, the secret police, ensure the continued domination in a one party state of the Resurrection Party created by the Shah himself.

In the 12 months since the military coup in Argentina normal rights of speech, assembly and Trade Union organisation have been suppressed. There are estimated to be over 100,000 political prisoners and 15,000 people missing without trace.

Yet the U.S.A., Britain and other countries still maintain diplomatic and trading links with these and other repressive regimes.

Only the other week President Carter welcomed the Shah of Iran to Washington D.C. as an"enlightened leader".

The first resolution approved bythe General Assembly concerned Disarmament. Since that time the United Nations has constantly sought to halt the arms race and reduce and eventually eliminate arms. YET Britain is about to supply the Thai regime with Scorpion Tanks and it has a contract to supply weapons, including Chieftain tanks to the Iranian Government. Furthermore, it has just been revealed that Britain is about to supply El Salvador's repressive government with £850,000 worth of military Equipment. The Equipment is to be of the kind that is already used by the Salvadorean army for reppression directed at peasant groups, trade unions, the Church, student organisations and others who protest at the country's unjust social and economic system.

WHAT HAS THIS GOT TO DO WITH HUMAN RIGHTS?

Further information available from

Shanti 178, Waterloo Place, Oxford Rd

BITS AND PIECES DEPARTMENT

MUSLIM CENTRE magazine wants female writers for its women's section. Female writers in Arabic,French,German,English or any other language,please contact (by letter): Abdul Khan,Muslim Centre,196 Waterloo St,Oldham OL4 1ES. (061-620 0934).

ANTI-RACIST SPONSORED WALK organised by City and East London College Anti Racist Student/NATFHE organisation,to raise money for the anti racist movement and in particular,CARF the paper of the Anti-racist,Anti-fascist Coordinating Committee. Begins Dec.14th.

WEST INDIAN CENTRE EDUCATIONAL PROGRAMME : 12 Adult evening classes on Black History, beginning on 7th Dec at 7.30pm , W.Indian Centre,Carmoor Rd,Manchester 13.

WHO IS TO BE MASTER? (Worker Cooperatives - The Emancipation of Labour): pamphlet by Roger Cowe of the Young Liberals.It is a general survey of British worker Coops and also with some case studies from abroad. 25p available from Grass Roots,109 Oxford Road or 1,Newton St,M/c . Full report available from the Manchester Business Sch.

ANTI- FASCIST CO-ORDINATOR :Internal Bulletin of the National Co-Ordinating Committee of A.F.Cs. Available from 100 Whitechapel,Liverpool 1.

ISSUES IN RACE AND EDUCATION: a twice-termly paper produced by members of the London branch of NAME (The National Associationfor Multiracial Education) 10p from 58 Collingbourne Rd,London W12.

CARIBBEAN ISSUES:monthly summary of news from the English-speaking Caribbean.Most items taken from local newspapers around the West Indies. Supplement on 'Canada and the Caribbean' also available. Published 10 times a year,subscription only.

WAREOSA: paper of the Revolutionary Ethiopia Solidarity Committee,103 Gower St,London WC1E 6AW. 15p,monthly.

Committee for HUMAN RIGHTS IN ARGENTINA:new leaflet available on how to help put an end to the present appalling climate of repression,torture,assassination under military rule. Contact:1,Cambridge Terrace,London NW1. (01-486 4980)

A FAIR DEAL IN TEA? New Action Briefs available from World Development Movement, Bedford Chambers,Covent Garden,London WC2E 8HA,10p each or 6p multiple copies. They cover Tea Company Profits and conditions among the Tea Workers in India and Sri Lanka .

ADOPT A CHILEAN PRISONER:Over 100 political prisoners have been released and are now in Britain thanks to a vigorous campaign by British Trade Unionists over the last 2 years. However there are still thousands in detention and torture centres in Chile. Adoption of a prisoner may help to save his or her life. If you are in any way interested,contact Tony Whitston of Manchester C.S.C. ,46 Brook Ave,M/c 19 (061-224 0822).

SWAPO CALENDAR 1978 available from 21/25 Tabernacle St,London EC2 price £1 or via Shanti. Your support for the liberation struggle in Namibia is more urgently needed than ever."Free elections" are planned under the guns of 50,000 occupation troops.....

MANCHESTER SOCIALIST TEACHERS ALLIANCE are organising a group to oppose the growth of racism in schools and among young people generally.Contact Susan Dearden,652 7851.

ATTIC LIBRARY needs helpers to run info service ,cataloguing etc .Contact Shanti.

FORTHCOMING EVENTS.

DECEMBER 1977.

13th. Chile Solidarity Campaign, 8.00p.m. Manchester University Students Union, Oxford Rd., M13.

14th. Men Against Sexism:Open Meeting. 178, Oxford Rd., Manchester 13. Please bring some food. 6.30p.m. onwards.

14th. Chile Solidarity Concert. Inti Illimani, Leon Rosselson, Bob Campbell, Trevor Hyett. 7.30 p.m. Liverpool Philharmonic Hall.

14th. "Nationalism and Communism in Palestine" : Seminar of Middle East Discussion Group. 7.00p.m. Details A. Himis, Rm. 9-16, Moberly Tower, Burlington St., M13. (273 2875)

23rd. Rock Against Racism, Christmas Party at Stretford Civic Centre, Manchester. Details from the Manchester Musicians Collective, Kingston Rd., M20.

25th. Christmas Day, (in case you'd forgotten.)

January 1978.

3rd. Shanti Shop Grand 1978 Reopening, after Christmas Hols.

3rd.-5th. World University Service Annual Conference at Royal Holloway College, Egham, Surrey. : Development and Refugees. Registration forms from Annual Conference Registration, WUS (UK) , 26o, High Rd.,London . Tel 01-808 5341.

6th.-8th. United Nations Association Youth Conference at Beech Tree, Hotly Rd., (south), Wilmslow Cheshire. A "Do-it -yourself" Weekend. All Young People (16-30) welcome. Details Nora Davies tel;Wil24332.

8th. 68 Club at the West Indian Sports and Social Club, Westwood St., Moss Side. Dave Lamb of Solidarity on "Mutinies in the First World War" Why don't the historians record them ? Lessons we can learn from them.

13th. 68 Club (venue as above) Anniversary Bop with Pete Farrow Band, disco, and late bar. Tickets 50p at the door. 8.00.p.m.

14th. "The Role of the British Army in Ireland." - Joan Maynard. More details - Manchester Centre for Marxist Education. c/o 109, Oxford RD.

15th. 68 Club."Out of the Book" Poems,stories , reflections and recollections from the workers point of view.

18th. National Association for Multiracial Education A.G.M. Nello James Centre, Withington Rd. Whalley Range. Evening. Contact Dave Packham tel: 881 6950.

22nd. 68 Club -"The Island Game" introduced by Tom Kirby, Social simulation with audience participation.

25th. Manchester Socialist Teachers Alliance. Discuss opposition to racism non-teachers also welcome. Unicorn Hotel, Church St., Manchester. Contact Susan Deardon, tel; 652 7851.

(cont).

JANUARY.

28th.&29th. Assembly for Disarmament and peace. To focus attention on the need for disarmament, stimulate active campaigning for peace and to agree on lobbies to be made to H. M. Government. Camden Centre, Euston Rd., London N.W.1. Details; Secretary of the Preparatory Committee., Assembly for Disarmament and Peace, 29, Great James St., London WC1N 3EY.

FEBRUARY

4th. Rock Against Racism Concert. More Details c/o Manchester Musicians Collective, Kingston Rd., M20.

4th. Labour Party March Against Racism. Crowcroft Park to Whitworth Park. Contact Cath Boxer, St.,John's School, Longsight.

11th. U.N. International Year Against Apartheid. 1978. Emergency Action Conference. Friends Meeting House, Euston Rd., London, [illegible]. 10.00a.m.-5.00.p.m. Contact Anti-Apartheid Movement, 89, Charlotte St., London W1P 2DQ.

11th. Chile Solidarity - Chile Day : speakers, workshops, music. The Squat, Devas St., off Oxford Rd. M13. Contact Shanti.